

Fall 1993

Issue 2 Volume 1

\$400

GENDER MYTH #1

Although male-to-female transsexuals have surgery to change their anatomy and take female hormones, they still act like men.

FACT: Some male-to-female transsexuals act in ways many consider to be masculine; some don't. The same can be said of nontranssexual women. In fact, some types of "masculine" behavior in nontranssexual women are applauded in the lesbian and women's communities, while the same behavior in a transsexual woman is taken as proof that she is "really" a man. Labeling behaviors as masculine and feminine is of little practical value and only reinforces gender stereotypes.

GENDER MYTH #4

Male-to-female transsexuals are trying to "pass" as women. They try to make themselves as much like nontranssexual women as possible.

FACT: Male-to-female transsexuals are women; they don't need to pass. They don't necessarily want to hide or eliminate their differences from nontranssexual women, although the threat of ostracism leads many to do so. Some transsexuals are proud of their particular route to womanhood, feel that they have learned a lot from the journey they have taken, and value the unique qualities they bring to the women's community.

GENDER MYTH #7

Most women can easily prove they are not male-to-female transsexuals, if they are challenged to do so.

FACT: There is no simple way to prove you are not a transsexual. There are no apparent physical characteristics nontranssexual women have or lack that distinguish them absolutely from transsexual women. Birth certificates and other documents show an "F" for both. Chromosome tests may reveal an XY pattern for a nontranssexual woman. Hormone levels do not distinguish transsexuals from nontranssexuals. Even inspection of the genitals may not provide definitive proof of your gender history.

GENDER MYTH #10

Transsexuals have surgery so they can have sex the way they want to.

FACT: How or with whom a person wants to have sex is rarely a major factor in the desire for sex reassignment. Usually, people undergo reassignment in order to make their bodies conform more closely to the way they feel inside—their gender. Whether a transsexual is attracted to men or to women usually doesn't change with surgery. Although no figures are available, probably a third of transsexual women are straight, one third bisexual, and one third lesbian. Sexual orientation is not related to gender identity.

GENDER MYTH #2

Male-to-female transsexuals are not womenborn women (or womyn-born womyn).

FACT: No one is born a woman. Most of us who ended up as women started out as girls. The paths we took to womanhood are many and varied. Most male-to-female transsexuals felt like girls from as early as they can remember, just like most nontransexual women. Although many nontranssexual women struggle with the changes associated with becoming women, most become women without consciously attempting to. This fact doesn't make our paths any better, more natural, or more valid than transsexual women's paths.

GENDER MYTH #5

Transsexuals take jobs away from other women because they had access to better training when they were men.

FACT: By making the transition from male to female and staying at the same job, some transsexuals have forced employers to change rules restricting women's positions and salaries, thus opening doors for other women. Many transsexual women seek out qualified women to hire. Furthermore, by holding jobs not traditionally thought of as appropriate for women, these transsexual women bring the message to the general public that women are capable of performing "men's" jobs.

GENDER MYTH #8

Male-to-female transsexuals have been raised as boys, have never been oppressed as women, and cannot understand women's oppression.

FACT: Some male-to-female transsexuals were raised as girls for portions of their lives, appeared to the world as girls, and were treated like girls. Some were beaten and raped both by outsiders and by their own family members because of their belief that they were girls or their desire to become girls. For most, the difference in the way they were treated when they appeared as men and after they began appearing as women brought sexism into sharp focus.

GENDER MYTH #11

Male-to-female transsexuals are trying to take over the lesbian community.

FACT: Most transsexuals who identify as lesbians are focused on their own personal growth and happiness—just like most nontranssexual lesbians. Those who feel strongly about their right to participate in women-only events may become activists for their cause and hope to influence the lesbian community. On the other hand, being overly sensitive to issues of power and wanting to avoid controversy, many transsexuals repeatedly decline to take leadership positions and abstain from participating in decision-making votes.

GENDER MYTH #3

Male-to-female transsexuals have been socialized as men, and this socialization cannot be changed.

FACT: The messages given to each person about the roles of males and females in society are a little different, and these messages may be experienced in very different ways. Many transsexual women felt that the male messages they were given were inappropriate. Many felt inadequate to meet the demands placed on them to "act like a man." Nontranssexual women feel they have a choice to become aware of and reject parts of their sex-role conditioning—so do transsexual women.

GENDER MYTH #6

To lessen the power of patriarchy in our lives, we must purge our community of everything male, including women who once had male anatomy.

FACT: By emphasizing the distinction between male and female, we reinforce the idea that there are exactly two distinct sexes. This is the very concept that permits sexism to exist, because discrimination would be impossible if women were not readily distinguishable from men. If we wish to deflate the power of the patriarchy, the most effective thing we can do is encourage the blurring of gender lines and expand our thinking beyond the male-female dualism.

GENDER MYTH #9

Women's space is not "safe" space if maleto-female transsexuals are allowed.

FACT: Women's space is not safe whenever anyone in it behaves in threatening or disrespectful ways toward another. Transsexuals are no more likely to behave this way than nontranssexuals. We should exclude individuals who behave badly rather than exclude an entire group because some of its members act in offensive ways—any group could be excluded on this basis. Most importantly, women must take responsibility for their their own feelings of being unsafe when others are not acting in threatening ways.

GENDER MYTH #12

The sex assigned to a person at birth is that person's "real" sex.

FACT: Sex is assigned at birth on the basis of a cursory glance at the baby's genitalia. In about 5% of births, there is some ambiguity in the sexual organs, and mistakes can be made. In other cases, internal genitalia, chromosome patterns, hormone production, and secondary sex characteristics that develop later may be at variance with the person's external anatomy. Sex is arbitrarily assigned by the patriarchal medical system, and there is no reason to assume that it is any more correct or real than what a person experiences.

GENDER MYTH #13

The lesbian and women's communities have nothing to gain by including transsexuals.

FACT: Transsexual women bring many valuable qualities to the women's community. They bring skills usually taught only to men into the women's community and pass them on to other women. Many are active feminists, increase opportunities for women, and seek to hire and promote women. Those who have made it through transition must have intelligence, persistence, and a sense of humor. Many also bring a spirituality that has been possessed historically by cross-gendered members of various cultures.

GENDER MYTH #16

Male-to-female transsexuals are considered men until they have sexchange surgery.

FACT: Although male-to-female transsexuals appear as men during some part of their lives, most never consider themselves men. They have felt like females for their entire lives. The change from male to female is a change in external appearance of sex-related characteristics, not a change in gender (how a person feels inside). This transition takes place over a period of several years, and sex-reassignment surgery is only one part of it, together with living as a woman, taking hormones, and resocialization.

GENDER MYTH #19

A person's "true" sex can be determined by chromosome testing.

FACT: Although most persons identified as male at birth have XY chromosomes and most of those identified as female have XX, there are many variations that can occur. Some "women-born women" have XY chromosomes, a fact that may be discovered only when they are tested to qualify for athletic competition. Other patterns, such as XXY, XYY, and XXX (no, this does not make you an amazon) can also exist. Some individuals have what is called mosaicism, in which some percentage of cells have an XY pattern and the remainder have XX.

GENDER MYTH #22

Now that Festival policy has been made clear, there are no transsexuals at Michigan.

FACT: Festival policy is far from clear. The brochure states that the Festival is for "womyn-born womyn." Many transsexuals include themselves in that category. While some transsexuals have no desire to participate if they know they are unwelcome, others are here and will continue to come because they have a right to be at any event open to women. No statement has been issued about whether female-to-male transsexuals are welcome at the Festival.

GENDER MYTH #14

Nontranssexual women have the right to decide whether transsexuals should be included in the women's community.

FACT: Each individual has a right to claim her own identity. While being adamant about having this right for themselves, some members of the women's community would deny it to others. Just as each woman must come to her own conclusion about whether she is a lesbian, each must know her own truth about being a woman. Transsexuals can and do include themselves in the women's community and the lesbian community without permission from nontranssexuals.

GENDER MYTH #17

People can be categorized as transsexual or nontranssexual—there's no in-between.

FACT: There are nearly as many categories as there are people. There are transsexuals who have had or plan to have one, two, or many surgeries to make their bodies conform more closely to their gender, and those who will never have surgery. Some people feel comfortable expressing both genders. Some refuse to identify as either gender. Some people (male and female) enjoy cross-dressing, but their gender is congruent with their sex. Some conform to gender norms; some flout them. The possibilities are infinite.

GENDER MYTH #20

Transsexualism is unnatural—it is a new problem brought about by sophisticated technology.

FACT: Throughout recorded history there have been people whose gender identity did not match their anatomic sex, and there is evidence that sex-change surgery was performed thousands of years ago. In some cultures, transgendered individuals were held in high esteem as shamans. Today, surgery—from liposuction to sex reassignment—allows many people to have a physical form that is more congruent with their inner sense of themselves and the way they want to appear.

GENDER MYTH #23

Transsexuals have caused trouble at Michigan, resulting in their expulsion.

FACT: According to Festival organizers, transsexuals have been attending MWMF for many years, and 1991 was the first time a transsexual has been expelled. Nancy Burkholder was expelled because she said something that made a woman suspect she was a transsexual, not because her behavior was offensive. In fact, Nancy had participated fully in the 1990 Festival without incident. There is no evidence that transsexuals have ever caused trouble at Michigan. Seeing transsexuals as trouble-makers is once again blaming the victum.

GENDER MYTH #15

Transsexuals are guilty of deception when they don't reveal right away that they are transsexuals.

FACT: There is no standard of disclosure that requires transsexuals to reveal their medical history, just as lesbians do not need to mention their sexual orientation immediately on meeting someone. The circumstances in which this is considered an important fact to know vary from person to person. The individual meeting a transsexual may collude in the "deception" by assuming she or he is a nontranssexual. If it's important to you to know, take responsibility for asking.

GENDER MYTH #18

Women who want to become men have bought into societal hatred of women or are hoping to take advantage of male privilege.

FACT: Female-to-male transsexuals don't want to become men—they are men. The reason they want to change their bodies to become more male appearing is because that's how they feel inside. If they gain male privilege, it is tenuous; whatever they have gained is lost if they are discovered to be transsexuals. If transsexualism were based on misogyny, there would be far more female-to-male than male-to-female transsexuals. In fact, their numbers are thought to be about equal.

GENDER MYTH #21

"Real" women, certainly those who belong to the lesbian community, rejoice in their womanhood and have no desire to be men.

FACT: There are people who were assigned as females at birth who identify as men, and many of them become part of the lesbian community. Most would be labeled butch lesbians. Many are afraid to reveal their desire to appear more completely as men, including taking testosterone and undergoing surgery to remove their breasts and construct penises. (Transsexual men are apparently permitted at Michigan because they are "still women" according to the Festival doctrine of immutable sex.)

GENDER MYTH #24

Nontranssexual women at Michigan don't want male-to-female transsexuals here.

FACT: Although Festival organizers claim that the policy excluding transsexuals reflects the senument of the community at large, many nontranssexual women support the rights of transsexual women and want them to be included. A survey of over 600 women at the 1992 MWMF showed that 73% of those surveyed thought male-to-female transsexuals should be welcome at the Festival; 23% thought they should not be welcome and 4% were undecided. Only 20% would welcome female-to-male transsexuals, who are apparently permitted.



Thanks

to: V, Davina Anne Gabriel & Janis Walworth for providing us with the material about transsexuals at MWMF & Gender Myths.

Kiwi, who acted as our personal researcher.

Mylène & Françoise, who sent us every single article on Le sexe des étoiles, ever published in Ouébec.

everybody who submitted material, sent letters or expressed their support.

& everyone who purchased our first issue

Donations

Because gendertrash is run by a few starving individuals & funded entirely out of their own pockets, it is essential to ask for donations of money, resources (such as printing, paper, envelopes, address labels, stamps and so on) & equipment (computer, software, etc).

Thank you from gendertrash

Submission

We are presently working on an upcoming issue about **transsexuality & sexuality**. We'd love to receive your pictures, drawings, thoughts, pillow stories, ideas, concerns (hot or cold), articles & sweet dreams.

Talk to us about love or sex or both.

We especially encourage submissions from transsexuals, who love other transsexuals. Gender-oriented genetics (ie attracted to TS') are also requested to submit.

gendertrash vol 1 issue 2

gendertrash is published 3 or 4 times a year & gives a voice to gender described people, who have been discouraged from speaking out & communicating with each other

editor χanthra ρhillippa

political & production process supervisor Jeanne B.

contributors
Encephalitis Red Isis
Jeanne B. Kiwi
Mylène P. Françoise L.
Norma Janis Walworth
xanthra phillippa CaiRa

about the covers
Front photo - Petra Chevrier (model)
Hill Peppard (photographer)
Back cover - Encephalitis Red (artist)

i**mage processing** Petra Chevrier

layout & design Jeanne B.

χanthra phillippa

publisher genderpress

mailing address & phone number
Box #500-62, 1-(416)-929-2350
552 church st.,
Toronto, Ont
M4Y 2E3

submissions can be typed or handwritten, but should be double spaced & must be legible. please include a brief bio. name, phone # & address are necessary for verification purposes only. anonymity will be preserved if wished. submission does not necessarily mean publication. submitted material cannot be returned, so please don't send us originals. submissions may be edited for length or clarity.

any opinions expressed are those of the individual writers copyright of any piece is held by the author(s) or artist(s), who created it, unless otherwise stated to copy any of the material in **gendertrash**, please contact **genderpress**.

printed in toronto

© 1993 genderpress

index

No You Can't 3
A Transie Story 6
Star Wars 7
Genetic Jerk Quiz 9
Conversation with Tristan 11
TS' and AIDS 15
TS' at Michigan 17
Survey at Michigan 21
Grayce Elizabeth Baxter 24
Self Blessing Ritual 25
Hooker of the Year 27
Queer Sites 34
Vested Interests 35
In Memory 38
From Male To Female 40
Warning 44
TSe TSe TerroriSm 46

gendertrash is devoted to the issues & concerns of transsexuals. gendertrash also welcomes input from gender positive genetics.

in addition to issues of gender hate & oppression, gendertrash is equally opposed to any other forms of systemic oppression by those who are in positions of power.

Theory mutilates Surgery liberates!

NO YOU CAN'T

To all those

genetic gay men
who all say that they understand our anger &
where it comes from
while continuing to transie-bash us,
deny us our distinctiveness,
ridicule us,
call our lovers gay,
take all our M->F heroines & herstories for their own &
speak for & over us

i just want to say no you can't

To all those

genetic lesbians
who want to be part of the gender described communities
while still defining themselves as genetic wimmin &
TS wimmin as genetic males,
who continue to label all our F->M heroes & histories as theirs
under the guise of reclaiming

To all those

genetics
who have refused to accept our gender identities,
who insist on identifying us by societal gender codes,
who insist that we are agents of the patriarchy &
who use their power & priviledge to deny us any public access
where we might try to contest their messages of hate
i just want to say no you can't

i just want to say no you can't

To all those

genetics
who insist on treating us as poor suffering victims
while refusing to do anything of real substance to prevent
or end our victimization

i just want to say no you can't

To all those

liberal genetics
who want to talk about us
being able to go to a genetic wimmin-only festival
but who won't talk about us having emergency shelters
rape crisis centres &
transie-bashing hotlines
that can really support us
at those times when we really need them

i just want to say no you can't

To all those

genetic psychiatrists & their kind
who insist on keeping control over our lives,
who continue to maim us
physically,
emotionally,
socially &
psychically,
in the names of their gender hating theories
stained with our blood

i just want to say no you can't

To all those

really politically liberal genetics & their organizations who, realizing that transgendered rights are the next big fad think that they can appear politically okay by tacking the word transgendered at the end of their group's title, while doing absolutely nothing to promote transgendered rights & everything they can to prevent, hinder &/or limit acceptance of those rights

To all those

organizations
that call themselves queer in order to appear more inclusive
but are really just for lesbians & gays & their issues only
i just want to say no you can't

i just want to say no you can't

NO YOU CAN'T (continued)

To all those

emergency support agencies
who say that we can come to them in times of crisis
while knowing nothing about us or
refusing to learn about us & our specific needs,
without any gender described people on staff or
at most one for appearances only,
who insist that if we do go to them for support
that we keep our backgrounds completely hidden &
who then wonder why we don't feel safe or welcomed by them
if we call them at all

i just want to say no you can't

To all those

others, too numerous to mention
who i have left out
but who have attacked us in equally numerous ways,
who have made our lives a nightmare of an endurance test,
denying us our gender identities,
control over our lives, bodies & culture

i just want to say no you can't

To all those

gender described people who continue to follow their true gender paths with strong gender described courage, despite the vast array of genetics who oppose us at every single point of our lives

i just want to say yes you can

xanthra phillippa with gender described love, support & editing from jeanne b.

A **Transie** Story

(a transie story for transie-haters who still insist on calling us transies)

i went to the transie variety store got a transie newspaper

& a transie chocolate bar or transie bar

i ate the transie bar

i decided to get a transie coffee

& a transic muffin

so i went next door to the transie donut shop

& did just that.

while reading my transie newspaper

afterwards i decided to go home

on the way, i was transie-bashed

(because we transies don't get queerbashed)

& then transie-gang-raped

while all the transie haters

laughed at me

& my situation

& applauded the transie-bashers

& transic-rapists

somehow i got home to find myself evicted

by my transie-hating landlord

the Ontario Human Rights Commission refused

to hear my claim.

because **transies** aren't covered by their legislation

hope you find this really funny ho ho ho

Xanthra Phillippa



Star Wars The Empire Strikes Back



Intro: Le sexe des étoiles (based on the novel by Monique Proulx - directed by Baillargeon, script by Monique Proulx) was the opening film for the 17th annual Montréal World Film Festival, receiving widespread approval from francophone Québec critics. This article was submitted previously to various mainstream publications in Montréal, but was refused (another example of how we are censored & prevented from speaking for ourselves).

At the end of the film, **The Crying Game**, Dil the transsexual, in legitimate self-defense, kills Jude, who got her man with her authentically genetic "tits and ass". Jude is a violent, insensitive woman who has a gun on the brain, lacking it somewhere else.

Due to this movie achieving a certain success, Monique Proulx & Paule Baillergeon, have decided to avenge all the Judes of this planet. The film presents the passage from childhood to adolescence of a young girl whose father has suddenly decided to "change sex". This so-called transsexual is presented as a caricature of a woman, pre-occupied with preening herself, sewing, seeking a handsome & rich man to take care of her and hopping from drag queen bar to drag queen bar in two words, an egotistical & irresponsible being who's ready to sell his daughter if he needs to. The scriptwriters have neglected to tell us how this brilliant scientist has been able to live in New York City without a penny or especially how he's been able, all of a sudden, to become such a monster. B-grade westerns are not cluttered with such details.

In an interview with <u>Le Devoir</u>, Paule Baillergeon said "Remove the transsexual and you have a story that everyone lives". A question naturally comes to our minds: why then did you put him there? Because, like certain newspapers know only too well, freaks sell. You don't have to justify their presence, you just show them.

Where does this hatred come from? A certain group of feminists accuse transsexuals of reinforcing feminine stereotypes, putting the accent on appearance, which is not essential in a woman, and behaving in fact like teenage girls. Transsexuality is a transition phase, at the conclusion of which a person defines themselves as a man or a woman with a transsexual past. During this transition,







these people pass through a stage where they imitate role models, like teenagers. Some stay teenagers longer than others, just like in the standard population. But teenage girls are still women.

The intentions of Monique Proulx & Paule Bailargeon were not honourable: They used a minority they know little, if anything, about for their own purposes (such as the advancement of their own careers), while reinforcing widely-held anti-transsexual prejudices & hatred. First of all, choosing a very masculine looking man to play the character of Marie-Pierre is offensive in itself. Why not choose a woman to play the role (like Vanessa Redgrave in Second Serve) or why not simply a real transsexual? Answering that there were no transsexuals able to play the character, reminds us of the response given to women, who were asking why there weren't more female company presidents.

We see that there was a deliberate motive in excluding us: Marie-Pierre is finally a man dressed up as a woman. This motive of exclusion comes from transsexuality's perceived threat to society's notions of gender identity.

Who are they to decide who is or isn't a woman? A woman isn't only an "ass and tits"... she's not just a menstruating being either, as is suggested at the end of Le sexe des étoiles. Postmenopausal women are women too.

Behind this abstract debate, there are some human beings who have survived this transition, who are trying to be part of this society & who weren't lucky enough to be able to change their workplace. On a daily basis, they face the scorn of jealous people, scorn that is subsidized by the contributions of the NFB. Since the impact of the cinema on public opinion is very strong, have Proulx & Baillargeon stopped to consider the effects of their film on transsexuals with children?

But nobody has to worry, those transsexuals won't be doing demonstrations like other groups did outside **Basic Instinct**. The price would be too high. The subject matter demanded research, understanding & respect, which Proulx & Baillargeon have chosen to ignore. For that reason, Le sexe des étoiles is not comparable to **The Crying Game**, with which they're trying to compete so pathetiquely.

Mylène P. Françoise L.

(translated from the French by Jeanne B. & Xanthra Phillippa)



Hi Hi Hi Genetics! Welcome to the Genetic Jerk Quiz

take this simple & easy test to see how much of a genetic jerk you really are

Ready to start?

Okay here we go Just check off the answer that describes your feelings

af a visiting perfections for his state statement after the Commission and Statement and Statement and Statement		
	Yes	No
Transsexuals are victims		
Transsexuals are rapists	1	
Transsexuals are traitors		
Transsexuals are just self mutilated transvestites or drag queens/kings	Name of the last o	
Transsexuals are all male-to-female	Market Co.	
Transsexuals are anti-social		
Transsexuals are selfish	E 850	
Transsexuals are dangerous		
Transsexuals are poorly adjusted	THE PERSON NAMED IN	
Transsexuals are psychologically unbalanced		
Transsexuals are fucked up	De 1977	
Transsexuals are power, glory or attention-seeking		
Transsexuals are really just lesbians/gays		
who can't handle their orientation		

Transsexuals ar Transsexuals ar Transsexuals ar Transsexuals ar	## Wes all always be male/female no matter what they say	No
about their Transsexuals are Transsexual	r treatment by lesbians & gays e cute/funny e this years's political fad e cool to be with e sad e depressed e suicidal e unrealistic e impractical e incapable of forming interpersonal relationships e psychotic killers e trying to take over the Lesbian-Feminist Movement	00000000000
0-5 6-10 11-15 16-20 21-25 26+	SCORING (count all yes' as 1 & no's as 0) c'mon give us a break - who are you trying to fool pretty bad, better work on it, really hard real genetic jerk - time to learn how to think genetic creep what are you doing, reading this zine? Go read one for genetic bigots a total genetic pig - you should be on display somewhere	ran, natrid e you could ter a coupl it has re d

gender trashgender trashgend

HOPE YOU ENJOY BEING A BIGOT

Conversation with Tristan

the following conversation was aired as part of Transsexual Perspective, a one-time radio show on CKLN, at the beginning of July, 1993

- Jeanne We would like you to talk about the situation for FTM's in Montréal.
- Tristan Recently, we just started a group here and we tried to make the other FTM's realize that, you know, from a surgical point, it's very hard here to obtain the last surgery.

We tried to make it clear to the guys that if they don't stick together & do something about it, the doctors won't wake up one morning & say: "Hey let's do operations for FTM's".

If we want to improve the quality of the life that we want to live, we'll have to get together to start committees, researching... start to talk about what we want & write down what we need... get our lives better...

The guys now understand why we have to get together once in a while so we can start the process of going ahead a little bit.

- Jeanne How is it in terms of resources right now, whether it's in Montréal, the rest of Canada or the States? Is it getting better?
- Tristan The resources are practically non-existent yet.

We almost don't have anything written on us. You can see that most of the books written, are usually about MTF's. You can get a lot of information about MTF's, but on FTM's, you get just a little tiny piece at the end of the book.

Usually what we see, is after the transition, the new man is going into life and isn't looking back. He doesn't want to have anything to do with it anymore.

What we're trying to explain to them is that they don't need to go back. Helping others has nothing to do with going back to the transition. It's just putting yourself more ahead. It's helping you living your life now. It's helping you not to forget who you are and where you come from.

Involving yourself doesn't mean showing your face to the world. You're showing your face only to people who are looking up to you.

- Right, that's one of the problems with TS'. Many of us want to be discreet, to totally pass off as genetic & not be visible or speak out. At the same time, because we want to be discreet, we don't get anything in return, in terms of our health, in terms of resources. It's very important, 'cause in the transition, we all need role models.
- Xanthra What about the relationship with the MTF community?
- Tristan It's weird... That's a good issue, you're bringing up...

I guess, well... I'm gonna be frank with you, when there's a whole bunch of guys together, they have this tendency to say "we have nothing to do with them". That's the way they think because usually they say "we're dealing here with men stuff".

And this is a social thing. They think "female matters have nothing to do with male matters". Even TS' have a tendency to think that way.

I tell the others that "it's not good to think like that. The crisis that you're going through right now, is similar to what they go through. We should stick together..."

It's not an issue of competition; it's more that they don't understand what the others are going through.

- Xanthra Do you perceive that this misunderstanding or lack of understanding is coming from MTF's also, so that they're not communicating with FTM's?
- Tristan Well you're making a good point. I never thought of it that way. It might be. I can't possibly answer that question. Because it's like too open, you know.
- Jeanne The question is more, socially do they get along well together? I mean, outside of cruising each other? (laughter)
- Tristan Yeah sure, but I really think that it depends on the group. Because you could have two groups that get along really well & suddenly, you know, after a couple of months, there are new people & it doesn't work any more. I think it has to do with individuals more than groups.

Conversation with Tristan (cont'd)

- Xanthra Can we ask about what surgeries are now available for FTM's?
- Tristan Yes, sure. You have different sort of mastectomies now available & the surgeons are getting very, very good at them now. You can get high quality for a better price now. It sounds a little bit like business, but it is a business.
- Xanthra We've always got to think about money.
- Tristan Yes and now we are setting up a surgery committee for FTM's here in Montréal. We brought a urologist, we also have a plastic surgeon, one of the greatest in the world, Dr. Ménard. He's not doing any FTM SRS' right now, but he's researching it.

He's supposed to meet with & assist with the surgeon who does it in California. That's where most of us go right now, because there's no one doing it in Montréal.

- Jeanne And what about the results?
- Tristan Well, the results are not that fantastic from what I've heard. What I've seen seems to work great for me, but, you know, it has so much to do with the physical health and background of the patient, that the results are different from one person to another.

What Dr. Ménard said is "bring me something that works, something that will improve the quality of life & I'll do it". That's why we started the committee here. We're doing a lot of research & are planning to be able to get the surgery in Montréal for next year maybe.

That's also why we tell the guys "if we don't stick together & yell for what we want, we'll never get anything".

* in a recent phone conversation with Dr. Menard's office, we were told that FTM SRS' will be performed by Dr. Menard within six months. They have already started the waiting list for the surgery. For more information, please contact Dr. Menard at 1-514-229-5656.

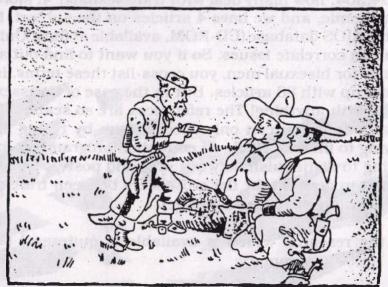
Xanthra - You have a child. Can I ask how old she is?

Tristan - She's 2.

Xanthra - That's a great age. 'Cause she's very young & you don't have to explain to her what you're going through right now.

Tristan - Yes, but you know, eventually I'll have to explain to her what I've been through. It's been a very difficult issue for me, because I was asking myself "am I gonna tell her or not?" The dilemma is still there. Sometimes I feel like a liar and people say "never lie to your child".

She's now starting to ask "where is Mommy?" What do you answer to that... I finally found one: I said "Mom is in our hearts." For now she's taking it, but in a few years, she'll want to know "yes, but where?" I bet when the time will come she'll be ready. I've always believed that when children are old enough to ask questions, they're old enough to have the answers...



"MISTER... JES KEEP YOUR JUNGIAN ANALYSIS TO YO'SELF... YOU HEAR?"
GROWLED MRS. BOTHAM

courtesy of Boy's Own, No. 9, May 1st, 1993

Transsexuals and AIDS: The State of the Research

by kiwi

How much do we know about transsexuals and AIDS? We all know that AIDS affects the transgendered communities greatly, but what kind of research is being done? What still needs to be done?

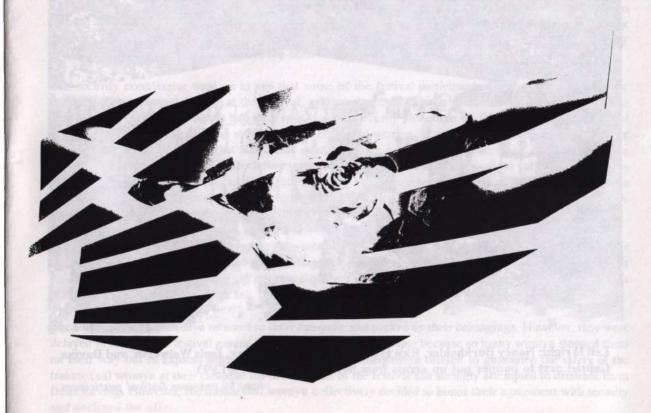
If you do a computer search for all documented articles on AIDS, spanning scientific, medical, and sociological journals, you will find 34, 304 entries. This means that since about 1982, 34,304 articles have been written about AIDS - some of these are research studies, some are descriptive articles, all deal with AIDS.

Of these 34,304, how many deal with transsexuals? 4. More than a decade into the epidemic, and we have 4 srticles on the subject. Normally, when you use this AIDS database (CD-ROM, available at most University libraries now), you can correlate issues. So if you want to find out about education programmes for bisexual men, you cross-list these terms. In this case, you would come up with 88 articles. But in the case of transsexuals, you can't cross-list it with anything! The references are so scattered and seemingly insignificant, that you can only access them by typing in **transsexuals**. Forget trying to find an article on education programmes for transsexuals, forget trying to distinguish between pre- and post-operative transsexuals, forget trying to account for the crossovers between transsexuals and sex trade workers. 4 articles is all you get.

Some of the research which is available is quite cool (and desperately needed!). Here's a summary:

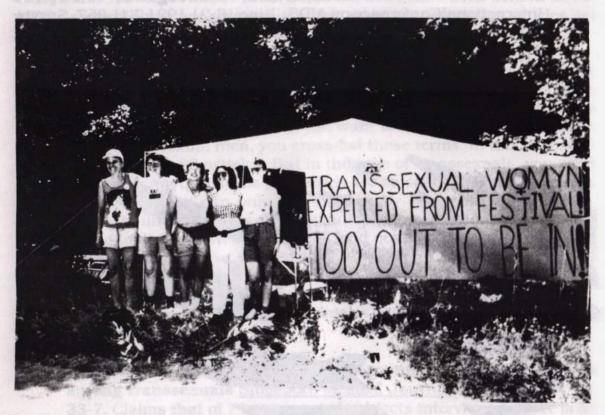
1 - Efficiency of health education programme of AIDS awareness among transsexuals Singapore Medical Journal Feb 1990 31., pp. 33-7. Claims that of 71 transsexual subjects interviewed, there is an increased awareness of AIDS, but not much change in safe sex practices.

- 2 HIV seroprevalence and its implications for a transsexual population. International AIDS Conference, June 4-9 1989, 5: p.748. Shows an HIV seroprevalence of 21% among transsexuals, prostitution incidence of 75%. 58 transsexuals interviewed.
- 3 Transsexuals don't think about them and they go away ... and die! (cool title) International AIDS Conference, Jul 19-24 1992. 8(2): D452. Basically states that TS and TV populations have been overlooked in the available research.
- 4 HIV and North American Aboriginal Peoples InternationalConference on AIDS, June 16-21 1991 7(1): 357. Survey of HIV incidence in aboriginal populations. 5% of people interviewed were transsexuals, but TS' indicated a 25% HIV infection rate.



Transsexual Womyn Expelled From Michigan Womyn's Music Festival

WALHALLA, MI - Four postoperative male-to-female transsexual lesbians were expelled from the 18th annual Michigan Womyn's Music Festival (MWMF) by festival security staff on the third day of the event. The four womyn, who had undergone sex change surgery from 2 to 14 years earlier, and a nontranssexual supporter attended the festival to raise consciousness among the participants about the festival's policy of excluding transsexual womyn, the unclear and contradictory statement of policy in the festival literature, and issues of gender in general. Womyn opposed to transsexuals at MWMF attempted to silence them by destroying their educational materials.



Left to right: Nancy Burkholder, Rica Frederickson, Wendi Kaiser, Janis Walworth, and Davina Gabriel next to banner put up across from MWMF main gate. 8/13/93

photo by unknown festival participant

gendertrash

The five womyn arrived at the festival on Monday, August 9, and none encountered any difficulty gaining admittance to the festival. One of the transsexual womyn was Nancy Burkholder of New Hampshire, who had been expelled from the festival in 1991; she purchased her ticket at the front gate without incident. The other transsexual womyn were Davina Gabriel of Missouri, Wendi Kaiser of Maine, and Rica Fredrickson of Pennsylvania.

The next day, the five womyn set up a table at which they distributed literature and buttons and asked womyn who opposed the exclusionary policy to sign a petition seeking its repeal. The four transsexual womyn freely discussed their experiences as transsexuals with festival participants who approached the table.

On Tuesday and Wednesday the five did workshifts in the kitchen, at the medical and emotional support areas, and at the Sober Support tent. Transsexual womyn provided medical care, including taking a hemorrhaging womon to an area hospital in the middle of the night, extended a helping hand to those in need of friendly support, and prepared food. They also attended concerts, ate meals, took showers, and shopped in the crafts bazaar with other festival participants, without incident.

At approximately 4:30pm on Thursday, Janis Walworth of Massachusetts, the nontranssexual member of the party, and Kaiser, who were staffing at the literature table, were approached by two womyn, one of whom identified herself as MWMF security coordinator. She told Walworth that the transsexual womyn were in violation of the festival's "womyn-born womyn" only policy, and that they must therefore leave the festival. Walworth replied that it was not clear that the transsexual womyn were in violation of the policy as stated, since they all identify as womyn-born womyn.

The security coordinator went on to say that some of the festival participants had complained about the presence of transsexual womyn at the festival, asking security to remove the transsexual womyn from the land and vowing to take matters into their own hands if security did not do so. Security felt, therefore, that it could no longer guarantee the safety of the transsexual womyn. In addition, the security womyn were reluctant to assure Walworth that she would continue to be safe at the festival, since she had been seen staffing the literature table and associating with the transsexual womyn. The festival catalogue calls upon womyn who attend the festival to dialogue and listen to one another and explicitly states that "violence against womyn in any form is not acceptable in this community, on this land". However, no apparent action was taken against the womyn who threatened Walworth and the transsexual womyn.

The security coordinator pointed out that members of the party had been openly discussing their transsexuality at the literature table, thus alerting many womyn to the fact that there were transsexuals on the land. She implied that if they had not revealed their transsexuality to anyone, they would not have been asked to leave - in effect, "don't ask, don't tell".

The four transsexual womyn returned to their campsite and packed up their belongings. However, they were delayed in leaving the festival grounds until approximately 11:00pm because so many womyn stopped them on their way out to express support. A contingent of leatherwomyn offered to guarantee the safety of the transsexual womyn at their campsite for the duration of the festival and strongly attempted to dissuade them from leaving. However, the transsexual womyn collectively decided to honor their agreement with security and declined the offer.

Michigan Womyn's Festival (Continued)



Davina Gabriel in the MWMF communal shower.

photo by unknown festival participant

Upon leaving the festival site, the transsexual womvn set up camp across the road Forest land National The following morning, they set up another literature table, along with neon pink banners proclaiming "Transsexual Womyn Expelled From Festival" and "Too Out To Be Int!" A steady stream of womyn came out from the festival to spend time with the transsexual womyn and express their support; they brought vegetables, soda. hamburgers, fried chicken, flowers, and encouragement. Throughout the remainder of the festival, the transsexual womyn continued to distribute literature and buttons and to talk with womyn about gender issues and the exclusionary policy. Festival participants who visited the transsexual womyn reported that sentiment inside the festival was overwhelmingly supportive of their participation in WMWF, and there was outrage at their expulsion.

In side the festival, nontranssexual womyn helped staff the inside literature table, and Walworth conducted two sessions of a workshop entitled "Confronting Transphobia", as well as a workshop on gender and shamanism which had been scheduled to be presented by Gabriel.

On Friday evening, the transsexual womyn were joined by a fifth transsexual womon, Riki Anne Wilchins of New York City, who flew in to present her workshop, "21 Things You Don't Say to a Transsexual". Although Wilchins had originally planned to enter the festival, she chose to remain outside with the four expelled transsexual womyn. Womyn inside the festival who wanted to attend Wilchins' workshop unanimously agreed to move the location to the area outside the front gate. Approximately 75 womyn walked the mile to attend the two workshop sessions.

Saturday morning, when the literature table inside the festival was left unattended for a short time, all literature, buttons, display racks, signed petitions, and completed survey forms, as well as a donation can and personal property, were stolen by undetermined individuals. A womon reported seeing some of the buttons deposited in a portable toilet, which Walworth reported to MWMF security in hopes of avoiding damage to sewage pumps.

Also on Saturday, Walworth and Laura Ervin of Massachusetts, who had travelled to the festival with Burkholder in 1991, met with feminist author Kay Leigh Hagan, who was acting as an official representative of the festival producers, and the security coordinator. At that meeting, Hagan disclosed that the festival producers, Barbara Price and Lisa Vogel, are the sole determiners of festival policy and that she did not anticipate that they would change the antitranssexual policy in the near future.



Transsexual women ready to depart after being told by Security that they had to leave the Festival.

photo by unknown festival participant

Results of 1992 Gender Survey at Michigan Womyn's Music Festival

by Janis Walworth

A total of 633 surveys were collected. There were about 7500 women at MWMF, so this represents a response of approximately 8.4%. The survey asked, "Do you think male-to-female transsexuals should be welcome at Michigan?" *Yes* responses numbered 463 (73.1%) and *no* answers totaled 143 (22.6%). Twenty-seven surveys (4.3%) had indeterminate responses such as "I'm not sure" or did not answer this question. The margin of error is 3.8%.

Given these results, the chance that the majority of 7500 MWMF participants believe transsexuals should *not* be admitted would be less than 1 in 100,000. This calculation assumes that our sample was randomly selected, which it certainly was not. It is probable that women in favour of transsexual inclusion were more likely to fill out surveys than those against it. On the other hand, many would-be Festigoers were not here to fill out surveys precisely because they objected to the anti-transsexual policy. Our impression as we talked to women and asked them to fill out surveys was that most had stopped by our table by chance or to learn about gender issues. Fewer came specifically to fill out surveys, and both positive and negative views were represented in this group. However, even if *half* of the *yes* are attributed to the bias of the sample and eliminated from the calculation, there is still a better than 999 in 1000 chance that most Festigoers would welcome transsexuals.

The reasons Festigoers gave for wanting to exclude transsexuals (with numbers giving these responses) were:

They are not women	(23
They are not women-born women	(16
They make others uncomfortable	(15
They have been socialized as males	(12
They have had male priviledge	(10
They think like men	(8)
They have male energy	(7)
They have penises	(6)
They have different life experiences	(6)
They are biologically men	(5)
People shouldn't change their sex	(5)
They have not been girls in the patriarchy	(4)
They are oppressors	(4)
They behave like men	(4)
They have not been oppressed as women	(4)
They are too feminine	(3)

Reasons given for including transsexuals were:

They are women
They identify as women (67)
They have made a commitment to womanhood (38)
They have been through enough (35)
We should not oppress others (32)
They have chosen to be women (26)
We should be inclusive
We should not judge an individual's choice (20)
They can benefit from the women's community (19)
Internally they are women (17)
They are oppressed as women (11)
They are living as women (11)
They share women's goals and perspectives (10)
They are not threatening (10)
We should encourage diversity (8)
We cannot determine who is transsexual (8)
Gender is in the mind
They have given up male priviledge (7)
They deserve our support
Their condition is not their fault (7)
We can learn from transsexuals (6)
We have no definition of "women" (5)
Legally they are women
We should all unite
Their socialization is not so different from ours (3)
They have been no problem in the past (3)
It's behaviour that's important (3)

In both the above lists, multiple responses were recorded when respondents gave more than one answer. Responses given by only one or two people were omitted.

Of women who were in favour of transsexual inclusion, 48 specified that only those who have had genital surgery should be welcome. Of the 27 who gave equivocal answers, 9 stated that those who have had surgery would be acceptable. Six of those against inclusion cited the fact that transsexuals have penises as a reason to exclude them, suggesting that even some of these women might not object to postoperative transsexuals.

Call for Submissions

Davina Anne Gabriel, editor of TransSisters, is collecting material for an upcoming anthology about transsexual wimmin, who have experienced discrimination in feminist communities or at feminist events. Anyone interested can contact her through TransSisters, 4004 Troost Ave, Kansas City, Missouri, USA 64110.

MWMF Survey Results (continued)

In answer to the question, "What is the best way to determine whether an individual is a male-to-female transsexual?" there was a considerable range of opinion. Of the 227 responses, 126 were from those against transsexual inclusion, 86 from women in favour of inclusion, and 15 from those without a clear opinion about inclusion.

Ask them	(50)
Trust them to be honest	(39)
Don't know	(26)
Announce the policy clearly	(21)
Check their genitals	(18)
There is no accurate way to tell	(14)
Driver's license or picture ID	(9)
There is no dignified way to tell	(9)
Self-identification should be sufficient	(9)
We shouldn't try	(8)
Surgery should be complete	(5)
By their behaviour	(4)
Genetic testing	(3)
Birth certificate	(3)
Written exam or questionnaire	(3)
Medical certificate	(3)

In addition, two each were in favour of interviews, having a friend vouch for them, and intuition. One each endorsed a doctor's physical exam, a medical/psychiatric history, testosterone levels, and bone structure. A few stressed that no crossdressers (male, it is presumed) or female impersonators should be allowed. Two said transsexuals would be acceptable if transition was begun, and one said "we should educate transsexuals to respect our boundaries". Of the 126 responses from those who did not want transsexuals at MWMF, the majority favoured publicizing the policy, trusting transsexuals not to show up, and/or asking them if their sex was in question; very few recommended any type of testing or objective verification of sex.

Overall, the survey results indicate that there is a great deal of confusion and disagreement about the locus of gender, the relationship between gender and sex, the definition of woman (or womon), the meaning of woman-born woman, the nature of transsexualism, who MWMF should be for, how an anti-transsexual policy should be enforced, and who is the victim and who is the oppressor. The results strongly suggest that the majority of Festigoers would support a "no penis" policy that would allow postoperative male-to-female transsexuals; that they want the policy to be unambiguously stated and well publicized; and that they oppose invasive verification of sex.

Results of the questions that asked about *female-to-male* have not been tabulated in detail, but 80% of respondents were against their inclusion, 10% in favour, and 10% undecided.

Grayce Elizabeth Baxter

(born 1966 - murdered 1992)

A year ago, Grayce Elizabeth Baxter was killed by one of her clients. TS and TV girls, who knew her as well as those who didn't, are still in shock. She was a role model for many of us and her disappearance has left us with

unanswered grief and pain. Missing call girl had drug problem, Client of transsexual charged with murder gendertrashyendertrashgendertrashgendertrashgendertrashgendertrashgendertrashgendertrashgendertrashgendertrash page 24

Self Blessing Ritual

BLESSING YOURSELF IS A RITUAL OF POLITICAL AND SPIRITUAL SYNTHESIS. TO DO SO ENCOURAGES REVERANCE, ESTEEM AND BODY-KNOWLEDGE. IT SUPPORTS RESONANCE WITH OTHERS IN THIS WORLD AND BETWEEN THE WORLDS. BLESSING YOURSELF MEANS TAKING POWER OUT OF THE HANDS OF THE CHURCH OF THE GREAT MAN AND PLACING IT IN YOUR OWN. BLESSING YOURSELF IS A JOYFUL AND REBELLIOUS ACT! BLESSING YOURSELF IS SEXUAL, DELIGHTFUL AND CONFIRMS IN RITUAL YOUR OWN DIVINITY.

circle yourself with safety... calm yourself, ground and centre. maybe light a candle or imagine the moon; full and bright. hold your heart in your mind's eye... breathe into her deeply. relax and let go. with spirit water or perfumed oil or wine or bodily fluid

ANOINT - YOUR CROWN - TO CONNECT WITH THE UNI-VERSE, THE ONE LOVE SONG OF LIFE... ANOINT YOUR THIRD EYE - JUST ABOVE AND BETWEEN YOUR EYEBROWS, THIS IS THE PLACE OF INNER KNOWING. TRUST YOURSELF AND HEAL YOUR INJURED INSTINCT. YOU KNOW.

YOUR EYES'... TO SEE YOUR OWN BEAUTY AND THE BEAUTY OF THE NATURAL WORLD... COLOUR, SHAPE, TEXTURE AND GORGEOUS FORM BLESS AND ANOINT YOUR NOSE... YOUR GUIDE. ACCEPT THE WONDERFUL SACRED SMELLY-NESS OF ALL YOUR BODILY ESSENCES. THOU ART GODDESS, GOD! YOUR MOUTH... THE PLACE THROUGH WHICH YOU NOURISH THE BODY!

YOUR THROAT... THE PLACE OF GIVE AND TAKE, WITH WORDS, SONG, SPEAK YOUR MIND - SPEAK YOUR PEACE... SAY YOUR NAME AND REMEMBER WHO YOU ARE!

MOVE DOWN, DOWN TO YOUR HEART... BLESS YOUR HEART... TO BE OPEN, TO BE STRONG WITH PASSION AND MERCY...

YOUR BREASTS, TO BE FREE OF DISEASE, FORMED IN STRENGTH AND BEAUTY! YOUR GENITALS, YOUR WOMB, YOUR SEX.. TO RECEIVE PLEASURE WITHOUT GUILT, TO BRING FORTH LIFE OR NOT WITH RESPONSIBILITY - AS SHE BROUGHT FORTH THE UNIVERSE...

NOW REMEMBER TO ANOINT YOUR KNEES, THEY'VE SERVED YOU SO WELL. THEY HOLD YOU ERECT AND ALLOW YOU TO BEND AND LASTLY YOUR FEET... TO WALK IN BEAUTY, TO BE TRUE. LET NOTHING STOP YOU OR TURN YOU ASIDE.

breathe deeply... charge yourself with strength, health, presence and mindfulness feel your pain or bliss, let whatever you might be feeling be released, cry to the earth mother who sustains and nurtures us all.

OPEN THE CIRCLE - RELEASE THE POWER - IT IS SO!





* - DO NOT USE PERFUMED OIL ON MUCOUS MEMBRANES IT BURNS LIKE MAD

Hooker of the Year:



Justine Piaget

gender trashgender trashgend

presentation and interview by jeanne b.

There are a number of pervasive anti-prostitute attitudes amongst some transsexuals, most of whom happen to be white, "well-educated" and middle-class. This is especially true, amongst those whose careers have already been established and were therefore safe enough when they began their gender journeys.

What these would-be well-heeled and well-integrated citizens forget, is that most transsexual prostitutes started living as women at a very early age (sometimes as early as twleve), making it difficult for them to continue within the structure of traditional education and/or careers.

For decades, prostitution has provided many TS's with a decent and empowering way to earn a living and made necessities (such as electrolysis, SRS' and cosmetic surgery) a reality despite their astronomical costs.

It is time for the larger transsexual community, to start looking at certain TS prostitutes as role models. We make up a very large and important part of transsexuals as a group.

We are strong, courageous, intelligent, self-motivated, insightful and clear-sighted individuals whose stories and lives should not be silenced in order to gain mainstream acceptance.

jeanne For how long have you been working in the sex trade?

Justine For about nine years.

jeanne Have you always worked as a girl?

Justine Yes.

jeanne Where did you work, mostly? In bars, as an escort, on the streets?

Justine I worked on the streets for about 80% of the time, then I started to work independently on my own as an escort.

jeanne Where have you been working?

First I started in Edmonton, then I went on to Calgary then back to Edmonton. Then I spent about two years in Vancouver and then back to Edmonton for another year. And then on my way to Toronto, I got arrested in Calgary, so I stayed in Calgary for six months. And then I went to Toronto - that's the first time I came to Toronto in 1987. Since then I've been living in Toronto except for a year and a half in Montréal. I've gone all across Canada.

Hooker of the Year (continued)

I've met a lot of hookers during my travels. And for at least 8 years, I've lived in the hotel scene.

jeanne Since I've known you, you've worked inside. Do you consider this a sign that both your job and your life are more stable now?

Yeah. Because with the phone you have to be more stable. You have to stay home. It's not that I want to. If it was my choice, I'd pick the street over the phone, 'cause it's more fun, more entertaining to go out a lot. But I like money. Basically that's why I work the phone.

jeanne How's money compared to a couple of years ago?

Five years ago, before the recession, it was very, very good; you could make a lot of money. At the beginning of the recession and during the recession, we were not really that affected. But after the recession, now, we are very affected. It always hits us at the very end, not during the recession. But during or after, there are always clients for us out there.

jeanne Where are you from?

Justine

Justine Edmonton, Alberta. I was born in a small town. My mother passed away when I was seven. I left home when I was very young. I started to live on my own and don't have any contact with the rest of the family now.

jeanne Ever had any bad tricks?

Justine When I first started, I never had a problem because I was so young and usually always told my clients that I was a transsexual or they knew because of the area I was working in. I never really liked pulling straight dates, 'cause I was so scared all the time and I'm not a big strong person...

But in Vancouver, I had one bad client. He was in the English Bay area. I took him to a parking lot and he tried to rape me but I ran away.

Then when I moved to Toronto, I had one bad client. His kick was to beat up the girls. So I did my service, I was about to leave and then he beat me up with a pipe, really badly. He broke my nose, gave me two black eyes, stuff like that... For the next weeks, I had to wear tons and tons of make-up and I looked really awful... Two black eyes, a busted nose...

gendertrash

In Montréal, I had to cut a guy's balls, just about off...

Over the phones, I haven't had any bad clients.

jeanne Do you think it's more dangerous out there for TS prostitutes rather than

for genetic women or boys?

Justine Yes, there are lots of girls out there who don't tell the clients what they are,



"In Montréal, I had to cut a guy's balls, just about off..."

Hooker of the Year (continued)

so lots of clients will get angry, whereas for the boys or genetic women, their clients know what they're looking for and what they want.

jeanne Do you see that more and more men are specifically attracted to transsexuals, especially since The Crying Game came out?

Yes, when **The Crying Game** came out, I was very surprised to receive a lot of calls from men, saying "I just saw **The Crying Game**". There has always been a big clientele of men that are just into transsexuals.

jeanne What do you think about those men who are specifically attracted to us? Do you see them as gay, straight or do you think that their orientation is definitely a separate one?

Justine

I don't understand how a man can be sexually attracted to a TS. Tits and dick... I just don't understand that. [laughter] Seriously, even though I'm a transsexual, I don't understand and I never will.

jeanne I can [laughter]...What about safe sex practices amongst transsexual prostitutes?

Justine

jeanne

Justine

jeanne

Prostitutes have always always used condoms even before AIDS for the simple fact that we're selling sex. When AIDS came out, we just started to double bag. Personally, even in my private life, I've "safetened up". But there's still a lot of dirty girls out there, especially transsexuals. We have to work so much harder, it's easy to lose self-respect.

What about AIDS? Have you seen many TS' dying around you, during the last nine years?

Yes, because transsexuals are so hard into the booze and into the drugs. That's basically what we live for, the party life. A lot of transsexuals have died for the simple fact that they just kept partying, partying and partying... They got sick, they realized that they had the HIV virus, they got very, very sick and they didn't care about themselves anymore.

Why do you think TS's party, party, party and are so much into booze and drugs?

Justine

Because it's so much harder for transsexuals than for genetic women. We're transsexuals and we have to go out there, fool the clients and pretend to be genetic women. That's why they're always drunk and high on drugs, they feel better, you know what I mean. They can do the job better. But finally after years of partying, you simply get hooked.

jeanne

Is there a lot of competition within TS and TV prostitutes?

Justine

Yes, definitely... The girls will always and always fight over clients.

"He's my client!"

"Well I saw him first."

"He was looking at me!"

It'll still be there for 20 years to come and 20 years back. It's a rivalry. Queens will always be queens. There will always be another little younger prettier one coming to Toronto every five years. The queens will always gossip. They always talk over the phone, you know.

jeanne

Now talk to me about that contest you won at Colby's.

Justine

<u>Hooker of the Year</u>. It was organized by the Trillium Monarchist Society. It was a camp title. There were five contestants.

jeanne

What were you asked to do?

Justine

There was a "Question & Answer" part, a "Lingerie or Streetwear" parade, then evening gown parade and a talent show.

jeanne

What did you win?

Justine

A trip to San Fransisco. I'm going in February. And I'm very happy.

jeanne

How do you work now?

Justine

I quit working on the streets about 2 years ago and started working the phone. Basically it was just NOW magazine where I got started. Then I expanded into other magazines for a total of nine, which is the best you can do. I just stay home. I just answer the phone. The phones ring and I make a lot of money and I'm very happy now.

Hooker of the Year (continued)

ieanne What's the recipe of your success?

Justine

(laughter)... the recipe of my success is sex, drugs, rock 'n' roll (laughter)... No... if you want to do what I'm doing, you've got to be very serious. It's dedication more than anything. When you're sleeping at 12 o'clock at night and you hear the phone ring, it's automatically instinctive to get up and answer and try to sell yourself.

You've got to remember that on the street, they see you, they know what you look like. Over the phone they don't know what they're getting. You've got to provoke them, get them into it. You've got to try to sell yourself as best as you can to get them over here.

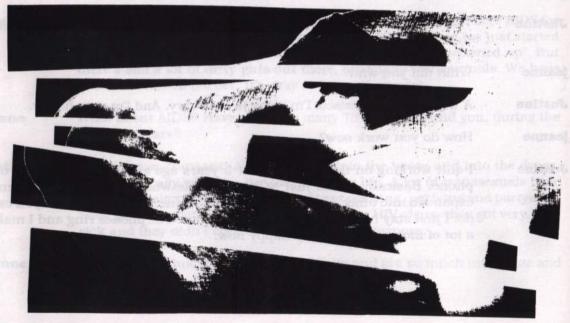
You have to be a disciplined workaholic and try a little harder than others. And staying home, which is the hard part.

jeanne

And the surgery?

Justine

Right now, I'm happy and content the way I am, living as a transsexual, but I would like to live as a female within the next ten years.



gendertrashgendertrashgendertrashgendertrashgendertrashgendertrashgendertrashgendertrashgendertrashgendertrashgendertrashgendertrashgendertrashgendertrash

Queer Sites Toronto, May 1993

by kiwi

Queer Sites was an academic conference devoted to studying *queer* issues. But unfortunately, throughout the weekend it became all too clear that the current use of *queer* only refers to lesbians and gay men.

By far the worst example of this was keynote speaker Elizabeth Grosz. For those unfamiliar with the idea, *keynote* speakers are academics who have generally gained a reputation for themselves in their area of study. They are usually paid a handsome sum of money to talk, and their presentation is designed, in many ways, to set the tone for the next few days.

Grosz is an Australian who has written extensively on French feminist theory and psychoanalysis. In her talk, she maintained that the current use of the word *queer* ignores lesbians. As a corrective measure, of course, she suggested that we get back to the *irreducible difference* of two sexes. This *irreducible difference* she claims, is something that every lesbian and gay man knows.

Clearly for Grosz, only genetic men and genetic women have the right to claim the categories gay or lesbian. After her talk. I asked Grosz how she could claim to make sense of all non-heterosexual relations through two sexes. For example, if a chick with a dick is fucking a chick with a dick who is at the same time fucking a hermaphrodite, how do we slot these people into one of two sexes? And why would we want to, anyway? What does it mean to develop a theory of desire which elides transgender specificity?

Grosz' only response was that she often gets into trouble for her view of transsexuals (she seemed entirely ignorant of the word transgender, never once using the term). She thinks that male-to-female transsexuals have fantasmatic relations to what they imagine women to be. She went on to say that once many transsexuals have their sex-change surgery, they discover that womanhood was not what they thought and are profoundly unhappy. In a move which was all too predictable, Grosz said that was why so many post-operative transsexuals killed themselves. It was enough to make a transgender throw up.

As if this display of intolerance and stupidity wasn't enough, Grosz also made an off-the-cuff remark about bisexuals. She quipped that bisexuals want to have their cake and eat it too, and then spend the rest of their lives complaining about oppression when they find out they can't. Sadly, at least half of the monosexual audience laughed and clapped when they heard this.

Not all of the conference was this bi- and trans-phobic. There were several cool presentations on transsexual, transgender and bisexual issues. And Grosz' speech was important because it reminds us that lesbians and gay men can't deal with bisexuals or transgenders. Bisexual and transgender communities would do well to work together in educating the monosexual masses about our diverse realities.

Maybe at the next queer theory conference in Canada, the keynote speaker will be a transgender bisexual. We should be so lucky!

"LOOKING AT" TRANSVESTITES: MARJORIE GARBER'S <u>VESTED INTERESTS:</u> CROSS-DRESSING AND CULTURAL ANXIETY

(New York: Routledge, 1992)

by kiwi

Marjorie Garber's recent book on the transvestite is undoubtably one of the most comprehensive academic books on the subject of transvestism. She examines the representation of cross-dressing across an incredible variety of historical, cultural, and political spaces - from the Kabuki theatre to the Renaissance stage to David Bowie.

In the academy, Garber's work has been well recieved. Having attended many "queer theory" conferences over the past year, I can state with confidence that she is frequently cited, and that her project is widely endorsed.

In the popular press, too, Garber has recieved rave reviews. The Nation for example, declares that <u>Vested Interests</u> is destined to become "the bible" of transvestite study. Favourable reviews have appeared in the mainstream newspapers, the lesbian and gay press, and even transgender publishing (<u>Tapestries</u>, <u>Dragazine</u>).

What is all the excitement about? Garber argues that most academic studies of transvestism tend to appropriate the category "transvestite" to one of two genders (men or women), thereby eliding the specificity of this sexual/political site. She maintains that these kinds of studies are limited because they "look through" the transvestite. In contrast, Garber suggests that we begin to "look at" transvestites. This gesture (looking at) means that the local position of transvestism will not be appropriated into a binary gender framework.

The argument is a seductive one. Indeed, Garber would seem to set herself up as one of the few academic researchers who is capable of thinking about the specificity of transgender realities. But let's take a closer look.

While Garber is surely adept at a detailed examination of the representation of transvestism, she demonstrates a sustained inability to conceive the viability of transvestite identities. Consider the second section of the book - "Transvestite Effects". The collocation sums up everything - transvestism, for Garber, is an effect of representation. It is not a viable identity unto itself. In more than 400 pages, not one drag queen's voice comes through.

It's not like Garber doesn't actually consider transgender culture. She mentions magazines like <u>Tapestries</u>, yet examines this magazine alongside movies like <u>The Silence of the Lambs</u> with virtually no discrimination of the political differences embodied in these images. They are both representations of transvestism, for Garber, irrespective of the different political circumstances which engender their very appearance.

And what are the political claims of this research? The readers of <u>Vested Interests</u> had better ask this question, because Garber certainly doesn't. An example: Garber documents that a male-to-female pre-operative transsexual in law school experienced harassment from her fellow students in relation to bathroom issues. Living full-time as a woman, this person obviously did not want to use the men's bathroom. Her genetic women colleagues did not feel it was appropriate for her to use the women's washroom - she still had that dick. In the interim, this transsexual used the lavatory of an administrator.

Now, I'm certainly glad that Garber brought this case to my attention: it's important and reminds us all how much education still needs to be done around transgender issues. But consider Garber's final statement on the issue: "I do not know what ultimate solution, if any, was found." How Garber can merely state this so nonchalantly, without any sense of the role she could play in effecting political change, is a worrisome situation. Presumably, if Garber is a Harvard intellectual working on transgender issues, she could have a considerable amount of political clout when it comes to these kinds of questions. But she remains silent: no mention of organizing a public forum on transgenders and the law, no letter of support to the administration, no attempt to contact the transsexual woman.

Oh Marjorie! For someone who claims not to appropriate transgender issues, it seems that all you can do is "look at". You DO work at Harvard - I'm sure that you could afford a tape recorder to get out in the community and talk with some of us (It's a scary thought, eh? Much safer to keep looking at...)

I've got news for you, honey - we're tired of being looked at, and it's academic researchers like you who we despise! 400 pages, and all you can say is how interesting we are. Well, fuck off and die because that's the same kind of appropriation we experience all the time - in straight society, in gay male culture, now in the academy. "LOOK, EVERYBODY: DRAG QUEENS! THEY'RE SO FUN!"

Your "looking at" book has no doubt furthered your career, Marjorie, but where has it left transgenders? How is it that you can claim The Silence of the Lambs is "In one sense determinedly politically correct - Buffalo Bill is not a transsexual and gender identity clinics are exonerated from even associative blame" (P.116)??? You're so busy looking at us, you can't stop to think about some of the things we need - progressive social policy, inclusive education programmes, supportive gender identity counselling.

VESTED INTERESTS (continued)

Reading <u>Vested Interests</u>, I have to admit I feel embarrassed to be an academic. If this is all the University can offer transgender communities, I say forget it! But don't give up hope there are some cool academics out there. As academics and activists interested in transgender liberation, we should read <u>Vested Interests</u> (don't buy it, though, it's way too expensive!) But let's read it with an understanding of what we don't want. And let's be noisy and obnoxious about what we DO want. Let's all go tell Marjorie, and everybody else who thinks her work is cool:

STOP LOOKING AT US, AND START SPEAKING WITH US!

It's time academics like Marjorie Garber are held accountable for their politically irresponsible research. Get ready, Marjorie - transgender fury is also inside the academy. I hope you are its next victim.

select bibliography (transgender positive research):

- Harold Garfinkel Studies in Ethnomethodology. Englewood Cliffs, New Jersey: Prentice Hall, 1972
- Suzanne Kessler and Wendy McKenna. <u>Gender: AN Ethnomethodological Approach</u>. New York: John, Wiley and Sons, 1979
- Keesler, Suzanne. The Medical Construction of Gender: Case Management of Intersexed Infants. Signs Vol. 16, No. 1 (1990): 3-26
- Stone, Sandy. The Empire Strikes Back: A Posttransexual Manifesto. In Kristina Straub and Julia Epstein, eds. <u>Body Guards: The Cultural Politics of Gender Ambiguity</u>. New York: Routledge, 1991, 280-304.
- Deborah Feinbloom, Michael Fleming, Valerie Kijweski, Margo Schulter. Lesbian/Feminist
 Orientation Among Male-to-Female Transsexuals. <u>Journal of Homosexuality</u> Vol.
 2, No. 1 (Fall 1976): 59-71



In Memory



Kelly

(1970 - 1993)

She is missed by her friends, family and sisters across Canada

FROM MALE TO FEMALE

SEX CHANGE OPERATION (SRS)

by Norma

Thoughts leading up to - including - and afterwards

I am a biological male who is a male-to-female transsexual. A transsexual is a person who thinks that society has placed the wrong role (gender) on him/her, because of what that person has between their legs (sex). I am a 55 year old male, and I am going to have what is commonly called a Sex Change Operation. After years and years of switching gender roles (working as a male by day, and living off the job as a female), I decided to make the switch to the female role full time, as gender switching was taking its toll of me, emotionally and psychologically and I preferred the female role, feeling at peace with myself, the world, and people, in that role.

In January, 1989, I decided to prepare for living full time as a woman, so in February of that year, I started electrolysis and female hormone therapy, under a doctor, and I also became a patient of a psychiatrist, in case of any problem encountered during and after the switch. By January, 1990, I decided to make the switch full time, so I approached the company that I was working for, for 10 years, to see if I could start working on the job as a female. They were not too happy at that idea, to say the least, and realizing that I could no longer work as a male during the day, then switching to the female role after work, I left the company on good terms, and got a good reference from them in my female name, so that I had some work history as a female.

By that time I had officially changed my name, and ID over to my female name, and was ready to take my place in the world as a female, if only in gender form (at that Point in time), for better or worse, hopefully for the better, of course. After a period of unemployment, I started working in an office with a girl friend of mine, and as time went by, and I found myself comfortable around people in the female role, I found myself thinking more and more about Sex re-assignment surgery, so in January of 1991, I decided to go for it. I wanted to feel "complete' as a woman, so after getting the necessary papers together to qualify for the operation, I contacted a Dr. Menard in Montréal, Quebec, who does the operation and arranged an interview with him.

There is only one doctor in the whole of Canada doing the surgery, and that doctor is Dr. Menard (at the time of this paper). The only other doctor doing it close enough to Toronto is a Dr. Biber, who operates out of Trinidad, Colorado, and his price is \$10,000 (US), and the price for Dr. Menard is \$5,800.00. As I am not going through the Gender Clinic at the Clarke Psychiatric Institute, Toronto, I have to cover the cost myself. If I was on their program, the Provincial medical plan (OHIP), would pay the cost of the operation, but as I said, I have to pay the full cost, but I did not mind, in order to feel "complete".

January, 1991

The consultation date that I had with him was the 22nd of January. The woman in me was happy. I realized that I was on the threshold of a monumental event in my life, but one that I know is the right event that will make me the way I feel that I should have been from the start. This is NOT a sex thing with me, as I know that the surgery is not going to make me 21 or beautiful or change the way that some people look at me or feel about me, as they will not see my genitals.

What I will achieve is a sense of "completeness", of wholeness, of joy. I have to undress every day and it is a very painful thing for me to be confronted, day after day with that thing between my legs, hanging down, reminding me that I have the body of a male, but the soul and feelings of a female.

I will feel better in the bathtub, and will not be afraid to strip in front of women, and it will make me feel better seeing "F" on my driver's license, passport, etc., instead of "M". A male and a female cannot survive in one body. It is impossible. One has to go, and in my case, it has to be the male - Norman is now Norma, and I have to be Norma all the way. When the last vestige of maleness goes via the operation, then and only then will I feel that I am a "complete" woman. At least, cosmetically.

Tuesday, 22nd. January, 1991

I left Toronto for Montréal at 9:30 am, arriving there at 12:20 pm. I made a call at the Montréal Head Office of the company I had worked for in Toronto to straighten out something, then I went directly to Dr. Menard's office, but he was in surgery when I arrived, so I had to cool my heels for an hour or so before I got to see him. He introduced himself and then we talked. He was a very nice man, and he answered all my questions, and he told me about the operation, and what I could expect. We then agreed on a date for the surgery, and I paid him the required retainer, and I left, floating on air. I was one step closer to my dream. I went back to the station, had something to eat, then caught the last train back to Toronto.

Due to the female hormone therapy and electrolyasis, I now pass well as a woman, and I have also had vocal chord surgery to raise the pitch of my voice, plus an Adam's apple shave. As far as my voice is concerned, it is not sounding female, but my throat is still healing, so all I can hope is that when it is healed, my voice will say "female". The date settled on for the surgery was February 25, and I have to stop taking the female hormones until after the operation. The reason is because the hormones change the clotting time of the blood which could be dangerous during the surgery. I start back on them two weeks after the operation. Although the surgery is on the 25th, I have to go down to Montréal on the Sunday, the 24th because I have to check into the clinic the day before.

Sunday, 24th. February, 1991

11:00am. I got a taxi to Union Station in Toronto, riding on air, so to speak. I was on the last leg of my journey from male to female, which due to many of life's twists and turns, had spanned the years from 1956 to the present. The woman in me was happy. Strange to say, though I was as calm as anything. It was because I had every confidence in myself being a member of the female gender, plus every confidence in Dr. Menard's work.

From Male to Female (continued)

I arrived at Union Station, and got in the line-up for the Montréal train. The line-up was long and crowded. It seemed all of Toronto was going to Montréal. I wondered if they were all going to Montréal for a sex change operation (ha ha ha - some TS humour there), but of course I knew that I was the only one. Besides, Dr. Menard would not have room in his clinic for all of them.

12:40 pm. I left Toronto for an appointment with destiny. During the first leg of the trip, from Toronto to Kingston, I got talking to a young girl sitting next to me. She was very beautiful, and her name was Mimi. I envied her. She was everything that I wanted to be. She was very nice, and in the course of talking, I told her the reason for my trip to Montréal. She seemed very interested, and I explained to her, something about transsexualism and transsexuals.

She got off at Kingston, and I was sorry to see her go. She was a wonderful person to talk to, and very understanding. I like to educate people, if they'll listen to me, about transsexualism, so if they meet someone else like me in the future, they will understand, and know what pain that a person like me is going through, and not be afraid or upset by them.

5:40pm. I arrived in Montréal, got off the train and headed for the a restaurant. I was very hungry, and I knew that I would not have a meal before I went to bed that night. I then took the subway to Dr. Menard's clinic. I was greeted at the door by the receptionist named Claire, and after filling out some forms, I unpacked, and settled in. At 11:00pm., after a fleet enema and a shower, I had some tea and cookies and went to bed. Claire asked me if I needed a sleeping pill, but I said no. I was very tired from the journey, and I went to sleep, right away, and peaceably, knowing that next day, I would be rid of this thing that hung down between my legs, which made me a part of the male gender - (Ugh).

Monday, 25th. February, 1991

I woke up feeling hungry, but was not allowed to eat. The operation was scheduled for 11:00am. (Oh boy! goodbye Norman - hello Norma time). I found out that I would be the only TS done that week. Dr. Menard always does the surgery on Mondays. The other days, he works out of a local hospital, but checks in now and again to make sure that everything is OK. I was prepped for surgery, and then I was wheeled into the OR, and the last thing I remember was being jabbed in the rear end by a needle, and Dr. Menard talking to me. The operation lasted three hours, I was told afterwards.

I woke up feeling like someone had parked a truck between my legs, but I was not hurting. Later on I would, but at this point in time, I was not due to what had been given to me. The word for the next day or so was "discomfort", with a captital "D". I had to stay on my back for the next day or so, because it was more comfortable that way, and there was not a damn thing I could do about it. Even turning on one's side was out of the question. The diet they gave me was very bland. They did not want anything coming out of my rear end for a day or so. I was also hooked up to a catheter tube, so I could not get up. They wanted to make sure that my urinary system worked as that had been altered internally.

Tuesday, 26th. February, 1991

I woke up feeling not too bad. I wondered what my vagina looked like. I guess I will just have to wait. I had some tea and dry toast, then I lay back, marvelling at modern surgery and what it could do. The woman in me was happy that the male hormone factory was out of commission permanently, and when she looked at herself in the mirror, she would see a feminine contour down there, not a male one. Lunch and supper were more substantial. I also received

gendertrusk gend

a lovely bouquet of flowers from my TS friend in London, Ontario, Karen. The flowers sure were a welcome sight, and they smelt good too.

Wednesday, 27th. February, 1991

I woke up to breakfast - happy day - I can get out of bed today. I am sure tired of laying on my back all day. After being washed, I got up and went to the bathroom to empty my catheter by myself. The rest of the day consisted on walking, sitting, and laying down. In the afternoon, I met a local TS named D. She puts up TS' who come to Montréal for surgery by Dr. Menard. The clinic closes down on the weekends, and the "new" woman has to stay somewhere - hotel - friends, etc. D had surgery herself three years ago, and she supplies comfort, support, advice, etc. She charges \$50 a day. As it turned out, it was a wise choice. I did not relish staying at a cold hotel with no support, or comfort. We girls have to stick together, you know.

Thursday, 28th. February, 1991

I was sore between the legs, so I stayed in bed all day.

Friday, 1rt. March, 1991

After lunch, I was picked up by D. I would be staying with her until Tuesday, the day I would be returning to Toronto, providing that there were no complications from the surgery. I would be checking back with the doctor on Monday. During Thursday and Friday, the local anaesthetics had worn off, and by the time D had picked me up, the pain and soreness in that area was so intense, that when we arrived at the apartment and I was shown to my room, I just curled up on the bed and sobbed my heart out. D came into the room, got on the bed and cradled me in her arms. She said "cry Norma, cry. I understand, but don't worry. The pain will soon be all in the past." Imagine if I had been in a cold hotel room with no one to comfort me. It scares me now to think of it. There were two other problems that night which she solved. I was glad I was with someone who knew what to do. I met a genetic woman there too. I found out afterwards that she lived there with D and that they were man and wife, originally. Who cares, anyway? All I knew and cared about was that they were comfort and support for me in this difficult time of my life.

Saturday, 2nd. March, 1991

Took post-op instructions from D, which made things bearable. Most of the time, I was on my back, taking it easy. I phoned a few biological women friends in Toronto to let them know that I was alright.

Sunday, 3rd. March, 1991

Took it easy - a lot of soreness - watched TV. D had a video of the story of Christine Jorgenson. The movie was very emotional for me, especially a scene in which his homosexual boss tried to rape him, thinking that George (at that time), was gay. I bawled my eyes out, yelling for him to stop attacking George (he did not achieve his purpose). D was highly amused at my reaction. She knew that it was the after effects of the surgery that was making me so emotional. What she did not know is that I despised men. The average male has his brains between his legs.

From Male to Female (continued)

Monday, 4th. March, 1991

I checked back with Dr. Menard. He took out the packing from the new vagina. The packing was actually a condom filled with gauze. He then inserted the stent, which is actually a chopped down dildo, about 3-4 inches long, and about 1 inch in diameter. The instructions are for you to keep this thing in your vagina, 24 hours a day only removing it to go the bathroom.

Tuesday, 5th. March, 1991

It is evening now, and I am home. I unpack, then strip to take a bath. I look at myself, naked in the mirror. I see the female contour between my legs, and the woman in me is pleased at the sight. It is very sore down there, and feels swollen, and looks it, but as I said, I am very pleased. Dr. Menard does good work. Now starts the post-op procedures, of dilating the vagina with the stent, lots of sitz baths, and sleeping with the stent in the vagina.

15th. March, 1991

It is now the 15th of March, and I have been following the instructions faithfully. Things are proceeding OK, and I am being checked weekly by my own doctor. He says that Dr. Menard has done a good job, and that it would fool anybody. That pleased me. I do not sleep through the night due to the soreness, but I will survive, I am sure.

I got an infection in the urethra area, and I am taking antibiotics for it. My doctor phoned Dr. Menard who said that it was normal. Afterwards, I found out that it was due to me wiping myself the wrong way, after I had passed stool. My doctor said that you are supposed to wipe yourself from front to back, not vice versa. He said that if you go from back to front, you carry some of the stool over to the urethra area, and some of it gets into the opening in the urethra, and infection starts. It took a month or so to get rid of it, and it was very uncomfortable down there, especially when I went to pee.

Saturday, 27th. April, 1991

The soreness has gone now, although the urethra area is still swollen a little, and very sensitive, but that will pass soon. I now have my paper from Dr. Menard, certifying that my sex is FEMALE, and I am happy. I now can get the sex category changed from male to female on my passport, driver's license, etc. The paper does not guarantee that my future will be a bed of roses, for now I face what every woman has to face in this life, as regards to society and the work place, but the woman in me feels "complete" now. I am now a member of the "weaker" sex and no more a male in a skirt. From now on, my birthday, as far as I'm concerned is now February 25th, because on that day, NORMA was born.

This is the end - and the beginning

© 1992 Norma

WARNING

To all TS/TG/TV/she-male/she-boy/he-she prostitutes in Toronto

On Monday, November 29th around 9:00pm, a girl, who advertises herself as a she-male in NOW magazine, received a phone call from a man, calling from the phone booth, outside the Pharma Plus drugstore at Church & Wellesley. The man, who spoke quickly, but in a nice & charming manner, arranged a date at her place for 15 minutes later.

When he showed up, he was wearing a blue full-length sleeved pair of coveralls, a light green shower cap over his face, surgical gloves, black police/combat shoes (Doc Martinstyle) and carrying a Pharma Plus bag. As soon as he got inside her apartment, he pointed an automatic revolver at her, pushed her on the floor & told her "put your hands behind your back & I won't hurt you". He then covered her eyes with nylons & taped her hands together with surgical tape.

At this point, two friends, who were in an upstairs bedroom, heard the girl crying & came downstairs, scaring off the man. They think he was trying to steal her TV, VCR, etc.

The guy is around 5'10", medium build.

Be Safe.

TSe TSe TerroriSm

Installment #4: The Morning After

From the living room couch of the TScommune & cultural centre, Swordfish & Turquoise Sky are watching the TV intently.

<<Welcome to **Transsexual Views**. I'm r.a. bradlee>> show host, seated at her usual position, at the base of the Y-shaped table <<today's show: should genetics be allowed to present transsexuals or discuss transsexuality in their books, movies, videos, etc? In other words, should transsexuals & transsexuality be discussed or talked with or about by transsexuals only?</p>

To discuss these issues, we have Millicent P Randall, author of My Life, Myself and Michael Freeman, well known transsexual rights activist>>, indicating both guests, each seated at the top ends of the "Y" - each with a mug, bearing the show's name, in front of them - Millicent is on bradlee's right <<and as usual our phone lines will be open to viewers, wanting to express their views on the subject or ask questions of our two guests.

Okay, who would like to start?>>

<< I don't mind starting first>> Randall << We've all heard this rhetoric before: how no one else but transsexuals should be allowed to speak on the subject or use transsexual characters in their movies or their books, etc, etc, or having anything to do with transsexuals. Well I disagree entirely. Yes there have been problems with genetics writing about us or speaking about us or using transsexual characters in their artistic creations, but censoring them is not the way to get them to understand us and our issues.>>

<< Mmm hmm>> Freeman << This isn't going to surprise anyone, but I totally disagree with that statement of yours in every single way.

Why should we trust genetics anymore? They've had every chance and all they've shown us, is how much they hate and despise us. And saying <<no you can't do that, it isn't nice>> isn't going to stop their bigotry or stop their hate material. We need to be stronger and act stronger and that means stepping on some genetic toes.>>

<<Yes>>Turquoise in the home audience.

<< Frankly>> Freeman continuing << I feel that saying, that we & only we are able to talk about us or transsexuals or write books about us or make movies about us, is not enough by itself: True Transsexual Liberation will require much much more.>>

<< But that is censorship>>

<< And what is it called when a whole group, a whole culture is censored and prevented from either responding to genetic hate material or from even commenting about the subject itself? What you are saying is that it's okay to muzzle an entire group, but it's totally inappropriate to stop even one bigot from disseminating their anti-transsexual propaganda?>>

<<It's a matter of how we organize ourselves. We should never resort to the tactics of bigots, otherwise we are no better than they are.>>

<<p><<That's simply not true: it's not us who have attacked genetics; it's us who are being attacked. This isn't about censorship - it's about being attacked & protecting ourselves from those attacks. I have no problem restricting the power and priviledge of any genetic, who use that same power & priviledge to try & destroy us. Bigotry is bigotry - it's not a right. It's not okay - it is disgusting & it needs to be stopped. What you & others like you are saying is that transsexuals are worthless.>>

<<Well I totally disagree. What you're preaching is the same as those genetics that you despise. And one other thing, by not censoring their work, this anti-transsexual propaganda, as you call it, is brought into the open and not hidden.>>

<<And what good does that do? Great, so we can see the bigotry. Why, do we need more proof that it exists? At what point does it become too much? When do we say <<no that's enough, we're not going to take any more>>? When we're all dead?>>

<exactly>> Turquoise again.

<<We have all>> Freeman continuing <<every single one of us, suffered enough & put up with enough. It's time to stop being so goddamned nice about it & say fuck off & die.>>

<< I agree, but we need to have it out in the open where we can confront it and show it for what it is.>>

<< That would be nice in a perfect world, but this isn't anything like a utopia, where everyone respects everybody else, and acts according to nice, neat logical rules and so on. We live in a real world, where power means everything, where only power and not logical.

TSe TSe TerroriSm (continued)

debate is respected & acknowledged. Therefore, we have to act in a realistic and practical manner, not in some nice philosophic manner, which only aids our oppressors. Nice debate won't help us, but it will keep us oppressed and suppressed. I've got to admit; I'm curious. You're aware of the anti-transsexual hate of genetics - >>

<<Some genetics. Some genetics aren't trying to hurt us. I know lots of genetics who aren't trying to attack us.>>

<<So what? It's in the structure of genetics, their society, their culture, their language, it's in everything they do. And debating about who is and who isn't an anti-transsexual, is a waste of time: anti-transsexualism is buried deep in this genetically-run society, in this genetocracy.>>

<< Genetocracy sounds like an invented word.>>

<< So what, all words are invented and there's nothing wrong with us inventing words & language with which we can really express ourselves, free of gender hating concepts. Why are you so gender-hating? Are you trying to be genetic? Because no matter how hard you try, you'll always be a transsexual.>>

<<Sorry to interrupt you both>> host <<but we have a caller from Torquito. This is Tim Finland. Go ahead>>

<<Hi. I'm a published writer and I must say that I agree with Ms Randall. Censorship is an act of fascism.>>

<< I have a question for you: are you a transsexual?>> Freeman

<< I don't see what that has to do with it: censorship is an abominable act that cuts across all gender lines.>>

<<In other words, you're not. My answer to you is that you don't know what the fuck you're talking about. You have no knowledge of what it's like to be a transsexual and therefore what we go through. Not only that but you have your own channels to express your viewpoints and I suggest you use them and not ours. Goodbye>>

<< I must say I find your attitude very vicious and very rude.>>

<<Good, then it shows that we are accomplishing something, because politeness won't get us anything, except killed. As I have said many times before, I don't discuss our issues

with nontranssexuals especially bigoted ones who use the word fascist to label anyone who criticizes them in any way.>>

<<What a fucking jerk>> Turquoise Sky <<He doesn't care about anybody but himself. Because he's a "published writer". And Randall [pause], she acts just like a typical genetic bitch.>>

<< I'm trying to watch, so please shut up>> Swordfish.

<< But it really bothers me a lot, when we get shit like this from another TS. I mean, we expect this from genetics, but not from one of us.>>

<<So what's the big deal? Why should TS' be perfect? Can't TS' be assholes as well? Or is that just another genetic priviledge? Get used to it, because TS' are just as fucked up as anybody else. And now, I would like to watch this show, okay?>>

<< But this is important. Anti-transsexualism destroys a lot of our lives.>>

<< And how many lives are being saved by your temper tantrums?>>

Silence.

<<You're pissed off at me, aren't you?>> Swordfish.

<<Yes>> Turquoise <<How can you just sit there and not be affected by it? And how can you be so fucking awful to me, when I'm obviously upset by it?>>

<<if they can control my anger. 'Cause if they can control my anger, they can control me. Also I like being relaxed. And I've learned that nothing is going to change in the next few seconds. Anti-transsexuals are going to continue in the same way that they have all along.>>

Big big soap-opera-like pause.

Turquoise gets up calmly and without making a performance of it, leaves the room. Swordfish continues watching the show.

Next installment: Nightmare on Maitland

© 1993 CaiRa (with irreplaceable help from Jeanne B.)

Other Interesting TransZines

Boy's Own

the FTM newsletter FTM Network, BM Network, London, UK WC1N 3XX

Crosstalk

The Gender Community's News & Information Monthly PO Box 944, Woodland Hills, CA USA 91365
1 issue/\$7(US) 1 year(12 issues)/\$48(US) 2 years(24)/\$72(US) Non-US subscribers add \$12(US)/year make check or money order payable to Kymberleigh Richards.

Notes From the Underground

from Gender Mosaic PO Box 7421 Ottawa (Vanier), Ontario Canada K1L 8E4 1-613-749-5203 1 year/\$15(Cdn)

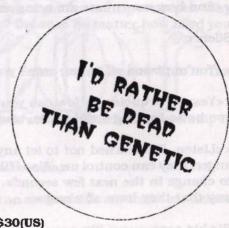
TNT

Transsexual. News. Telegraph
Suite 288,
584 Castro,
San Francisco, CA
USA 94114-2588
1-415-703-7161
sample issue/\$4(US) 4 issues/\$15(US) 8 issues/\$30(US)
make checks payable to Anne Ogborn
free to the institutionalized or prisoners

TransSisters

The Journal of Transsexual Feminism c/o Davina Anne Gabriel 4004 Troost Ave, Kansas City, Missouri, USA 64110

single issue/\$3(US) or \$4(Cdn) 6 issues/\$18(US) or \$24(Cdn) Back issue (#1)/\$4(US) or \$5(Cdn). Make all cheques or money orders payable to Davina Anne Gabriel



TRANS - P.O.R.S. OF Montréal

post-operation residence services PO Box 613, Station C Montréal, Québec H2L 4L5 1-514-526-5892

TRANS-P.O.R.S. is a community service created by Dr Yvon Ménard and the National Foundation on Transsexualism. They provide room and board, with special care and support for people (both FTM and MTF) coming to Montréal for SRS surgery or any other adjusting surgery. For more information, contact TRANS-P.O.R.S. at the above address.

subscriptions

current issue		 						4							٠	٠						\$4	Cdn/T	LIS
1st issue		2		1	·		1	0	1	1	7		1				100	P		*	0	\$3	Cdn/	US

free to prisoners and the institutionalized

please send money in cash, stamps (Canadian only), IRC's, cheques or money orders. (cheques or money orders should be either left blank or payable to Cash.

Donations gratefully accepted.

genderpress

box #500-62, 552 Church St., Toronto, Ontario M4Y 2E3 INDOU'TE SOING to

CALL US

TRANNIES OR TRANSIES

Then Well call You

time for you to grow UP